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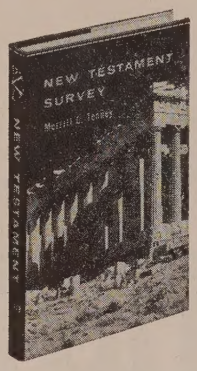

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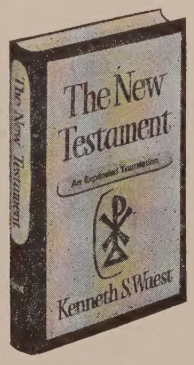

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LETTERS

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Letters to the Journal

DEAR EDITORS:

The Tenth Anniversary Issue of the *Reformed Journal* should prove a strong stimulant to the thinking of the Christian Reformed Church. The Editors may note with satisfaction that their publication is realizing one of its objectives. It is making people think. For me the most stimulating article was "The Positive Mind" by Dr. Henry Stob. Please permit me to respond.

In this article Dr. Stob depicts the Positive Mind in its relation to the other minds of Militancy and Safety. He states that the Positive Mind embraces and includes all that is sound and Biblical in the other mentalities. He passes judgment on these two errant minds, not because they have bypassed the Scriptures altogether but because they are "unbiblically attenuated." They cannot bring the revelation of Scripture into focus. But where the Safe and Militant Minds have failed, the Positive Mind succeeds.

An analysis of the *names* that are given to the three Minds fails to show, however, how any particular one exhibits more scripturalness than the others. Surely no one would object to the Bibical safety, Biblical militancy, or Biblical positivity. By the same token we all would resist those mentalities which are demonically safe, demonically militant, or demonically positive.

With Dr. Stob's *description* of how the three Minds sometimes operate, perhaps we can all agree. At any rate we can all subscribe to the statement, that the Christian's ways of behavior must be Biblically interpreted, Christianly endorsed, and placed and read in Biblical context. But many of the readers of the *Reformed Journal* will perhaps have considerable difficulty in categorizing themselves in any one of the three minds. They may also hesitate to set up any one of these as the ideal for which they should strive.

This hesitancy stems from the failure of the article to indicate that the Positive Mind is more directly and centrally oriented to Scripture than the Militant or Safe Minds. I therefore fail to see how Positivity succeeds to a greater extent than Militancy or Safety in putting the Biblical revelation into proper focus. None of the three minds

As We See It

CHRISTIAN ANTI-COMMUNISM

"As soon as we feel any chastisement, of whatsoever kind it may be, the first step should be to retire into ourselves, and well to examine our own lives, that we may apprehend those blessings which had been hidden from us; for sometimes too much prosperity so dazzles our eyes, that we cannot perceive wherefore God chastises us." So wrote John Calvin to Lord Somerset, in January, 1550.

This "first step" is important. Not as much good is apt to come of the "second" and "third" steps if it is ignored.

For Calvin was acquainted well enough with the ways God has of chastising his dazzled children. One way was to raise up enemies against them, threatening them with destruction, enemies like Nebuchadnezzar and Khrushchev. And Calvin's advice was always the same: *first,* turn within to know, if it may be, what faults this threatened chastisement is meant to expose for correction.

Professor Maritain puts it thus: "The Christian recognizes in the destructive horrors which menace the world the face of generations of omission on the part of Christians — of his own omissions. . . . Communism is stamped with the supernatural sign of the great strokes of the sword of God in history, and to get the better of it first of all the Christian must conquer himself."

Again this "first of all."

This is where *Christian* anti-Communism has to begin, and without this beginning it has hardly begun at all.

One can little expect the professional anti-Communist, who needs an audience in order to prosper, to begin with a call to repentance; still less is he likely to delineate what needs repenting of. But then he has dubious right to *Christian* anti-Communism as a label for his crusade.

Christian anti-Communism, the most genuine anti-Communism there can be, begins in confession, contrition, and reformation — at home. This is the only antidote to hysteria, and the only basis for denunciation of evils and call of others to repentance.

The cry is "America Awake!"

And America is languid enough. Never, probably, have so many faced so complacently the threat of extinction in one hot, blinding flash of power. If more Americans than ever before have not been vacationing this season on highways, byways, rivers, lakes, and mountains with a certain passionate intensity, it is only because the summer has been cool — not that the nation has recoiled from its usual "eat, drink, and be merry. . . ."

Khrushchev as Threat Number One has hardly scratched the surface of American consciousness; Khrushchev as God's judge upon our national sins has not penetrated at all.

"American Awake!"

Indeed! Open at least one eye, attentively!

But to what?

First to judgment; and *then* to arms!

Or have we no sins to confess?

Let anti-Communism "first of all" address itself to this question; and it will be *Christian* anti-Communism!

Has it occurred to us that because the cities of Europe would not cleanse themselves of corruptions, polutions, slums, disfigurements of body, mind, and soul — God cleansed them by fire rained down by airmen from the sky?

What then of New York, Chicago, Detroit, Los Angeles?

Will they cleanse themselves? or will it require more fire from the sky?

Come now, *Christian* anti-Communists: call us first of all to judgment upon ourselves, call us to our knees upon our stockpile of atomic weapons. Not to destroy our bombs; we need them, for there may be other cities to be cleansed. Not to meek submission and spineless subjugation to the threatening enemy.

No! Call us to strength! To the strength that rises out of contrition, if the contrition is the gateway to correction!

"To consider and look into ourselves, that we may acknowledge that we have well deserved on our part to receive such visitation, to chastise our negligence, our contempt, and our careless slighting of the word of God among us," wrote Calvin to the Church at Strasbourg, and to us!

Let us make, and keep, our anti-Communism, *desperately urgent* as *it is, first of all* "Christian!"

– L.D.K.

BERLIN

At the time of this writing the Berlin Crisis seems to have passed; the war clouds have been temporarily dispersed, and people in high places are predicting that our differences with Russia over the German Question will be negotiated later this Fall. For this development we should be grateful, but the end is not yet, and it is not easy to predict what that end will be or to say what, in view of the realities, it can or even should be.

Since the end of World War II in 1945, Germany has been occupied by the four great Powers which united to defeat her. By agreement among these powers German territory is divided into four zones – the British, French, and American zones in the West, and the Russian zone in the East. Berlin is geographically in the Russian zone, but because of its importance as the erstwhile capital it itself is divided by agreement of the occupying Powers into four zones. This territorial division of Germany and of Berlin is the geographical base of the present trouble.

Superimposed upon this territorial division is, of course, an ideological division which compounds the trouble. In the British, French, and American zones of Germany and Berlin the National Socialism of Hitler has been replaced by Democratic Capitalism; in the Russian zones it has been replaced by Communism.

The question now is: How shall the sixteen-year-old divisions be removed and the existing economic-political structures be reconciled? The three Western Powers propose that this be done by democratic processes, that a single German government, of a freely selected type, be established by the popular vote of Germans in all four zones. It is further proposed that thereupon a treaty of peace be concluded with a united, and presumably democratic, Germany. All this is unacceptable to Russia, and quite understandably so. The Western proposal is nothing less than a proposal that Russia abandon her deepest political and economic convictions; the Western Powers are asking Russia to do what they themselves would never do: solve the German problem in a way which betrays her whole ideology. In the Russian view it is not what people with a ballot in their hand *think* they want which is actually best for them, but only what a Marxist reading of history indicates they *ought* to have, and what Communism provides. The Western proposal is therefore quite unrealistic, and doomed to failure.

The troublesome divisions could conceivably be removed by force of arms. In the interest of national unity Russia could try to evict us from Western Germany and Berlin, or we could try to evict Russia from the eastern zones. Russia is fortunately not proposing any such course of action, and that course is neither morally nor militarily open to us. The solution does not lie along the path of conquest.

Russia's proposal, though cynical, is more realistic. It is this: Let the Nato Powers conclude a treaty with capitalistic and democratic Western Germany, and let the Soviet Union conclude a treaty with communistic Eastern Germany. Russia says in effect: Let us abandon the myth that there is now or that there will be in the foreseeable future a United Germany; let us recognize that History is real and that it cannot be undone; let us formalize *de jure* a *de facto* situation.

The matter is complicated by the fact that Russia's proposal is no longer a mere proposal; it is a policy. Khrushchev has indicated that before the year is out he will conclude a treaty with East Germany. From here it seems that nothing can or will prevent him.

What happens then to West Berlin? Lying in the very center of the "sovereign" and "independent" state of East Germany it will gradually be absorbed by it and eventually vanish behind the iron curtain. It is difficult to see how, short of war, this can be prevented, but war, particularly under these circumstances, is hardly a live option to the Christian West. It is possible that by negotiation the freedom-loving people of West Berlin will be given time and opportunity to transfer their residence and resources to West Germany, but the western sector of Berlin is hardly more salvageable than the already immured and expropriated eastern sector. The city seems quite beyond redemption.

–H.S.

"Innumerable are the ills which beset human life, and present death in as many different forms. Not to go beyond ourselves, since the body is a receptacle, nay, the nurse, of a thousand diseases, a man cannot move without carrying along with him many forms of destruction. His life is in a manner interwoven with death. . . . But when once the light of Divine Providence had illumined the believer's soul, he is relieved and set free, not only from the extreme fear and anxiety which formerly oppressed him, but from all care. . . . Received into (God's) favour, and intrusted to the care of his angels, neither fire, not water, nor sword can do him harm, except in so far as God their master is pleased to permit."

–Calvin, *Institutes*, I, 17, 10, 11

Natural Love

by Henry Stob

THERE IS CELEBRATED IN THE CHRISTIAN REVELATION a thing called *Agape,* or Love, which is not known apart from the Bible, and which is not exercised apart from regeneration.

The reader is requested to note the foregoing sentence, for it sets forth the thesis of this entire article. The sentence says that from the loves men naturally know and exercise one is absent, and this the greatest one of all. It also says that Christians know and are required to display a love unlike any to be found outside the realm of special grace.

Natural love is universal. This universal love is good, it being either increated or the product of God's comman grace, or both. It is also various, having many modes or dimensions, each of which a Christian can endorse. But this variegated and universal human love is not agapic, and Agape is not to be confused with it or with any of its forms. We do not understand what Christian love is until we transcend all natural loves. We recognize a love as agapic only when we learn to distinguish it from anything found outside the circle of the Kingdom.

To substantiate this thesis I propose to survey the various modes of natural love, and to contend that none of them may be taken as a clue to what the Christian centrally means by Love. In doing this I shall, unfortunately, be saying only indirectly what Agape is; the emphasis will be on what Christian love is *not.* But this may have its uses. It may perhaps arrest the tendency we have to confuse the supernatural love disclosed in Christ with the merely natural loves exhibited in the society of men at large. Though none of these natural loves are incapable of being redeemed by grace and utilized by Christians, all of them are in their nature non-agapic and in their isolation sub-Christian. Since love is a key word in Christian theology and ethics it is important that this be recognized, and that no kind of natural love be ignorantly employed to articulate uniquely Christian insights.

There are at least six modes of universal love. All are natural in the sense that they are native to mankind, being in possession of the race by virtue of creation and God's general beneficence. None of them displays the kind of love revealed in Christ and imparted by His Spirit. The order in which these loves are mentioned is of no particular consequence, but for our purposes the following order may be as good as any.

Self-Love

Beginning at the center, one finds in man a disposition to attend to *Self.* There is probably nothing more natural than this. The egocentric stance and reference of man has therefore been called instinctive. It is in any case indigenous and fundamental. Because one can do nothing at all for either God or neighbor except in so far as one exists, some kind or measure of self-preservation appears prerequisite. A powerful impulse called *self-Love* is accordingly discovered in all men. This induces them to assume a kind of trusteeship over their own being. It drives them not only to maintain themselves against all threats to their existence, but also to develop their resident powers and capacities. By thus actualizing their potentialities they are said to realize themselves. In this self-realization the love of self is perfected. Accompanying this love are various sentiments, among which self-respect is very highly prized by every normal person.

That a whole host of knotty moral problems surround the concept of self-love everyone knows who has given the least attention to the matter. These problems arise from the fact that the direction of this love is inward, on which account it is at best only indirectly serviceable to others. Because of its stance it is in fact liable to put others altogether out of sight and fall into gross selfishness. Love here is concern, a partial, limited concern, which in its partiality is capable of enormous mischief.

Yet it can hardly be denied that here is something which is given in and with the very constitution of mankind. It is something so natural that Jesus, following Moses, includes a reference to it in the Great Commandment. It is so natural that the Apostle simply takes for granted that all men, including Christians, love their own bodies and themselves (Eph. 5:28). In spite of this, however, no Christian will be tempted to suppose that self-love is the clue to the meaning of Agape, or that it is the gateway to that self-denying service into which Jesus bids us enter. Whatever place may be reserved for the self and its concerns, it cannot be a central place.

Romantic Love

A second type of natural love is *sexual* or *romantic.* Of all other-directed loves none is more natural and thus more universal than this. It is a love that flows between the sexes and has a biological foundation. This love is found in all normal persons from the time of adolescence through mid-

dle-age and beyond. It is the basis of courtship and marriage and underlies the important institution called the Family. It draws male and female together in such a bond that under prescribed conditions they become in the end "one flesh," exhibiting in their union something of the oneness that the Church has with its Lord. In this love an ineradicable difference in bodily structure is bridged and made the basis for a human fellowship which when hallowed reaches an unrivalled depth of intimacy and corresponding satisfaction.

Love here is basically *desire,* an avid quest for complementation and fulfillment. As such it exhibits perhaps more vividly than any other kind of natural love the nature of what is known as *Eros* — the love that wills to appropriate. It is on this account, and on account of its great force, liable to terrible perversions in lust and inordinate passion. It is also limited and partial. It cannot, for example, be exercised between persons of the same sex except "unnaturally" and therefore sinfully. Yet in its proper place it is God-ordained, and indispensable to the continuation of the race. It is, moreover, productive of all the beauty and thrilling sentiment that romantic poets justly celebrate. It can hardly serve, however, as a paradigm of Christian love, which in its depths knows neither male nor female.

Mother-Love

A third type of love has also a biological foundation, but it is not sexual in nature. Neither does it exhibit on its face the quality of desire. It is exemplified most clearly in *Mother-Love,* although it may be seen in operation in a somewhat less impressive form between brothers and sisters, and indeed between all relatives joined by ties of blood and consanguinity.

The Greeks, who had a name for almost everything, had a name also for this kind of love. They called it *Storge,* which may be translated *"natural affection."* This love, which is the moral bond of unity between members of one family, is a very precious thing, and is fortunately in evidence wherever men are found, for it is ingrained in the very being of mankind. If in isolated individuals it is absent, as Paul indicates it may be (Rom. 1:31), the condition is most abnormal and represents the nadir of degradation.

This love is broader than either self-love or romantic love. The former is obviously singular in its reference, and the latter is properly monogamous. This love, however, includes a whole range of persons. Yet it is limited, for it does not extend beyond the family, even though in sublimated form it may embrace the clan and tribe or even the entire nation.

Though love of desire is by no means absent here, there is in Mother-Love (or Father-Love) a selflessness and a "giving" quality which adumbrates the quality of sacrifice characteristic of Christian Agape. It is understandable, therefore, that God's love for the world of creatures should be represented in the Scriptures as Fatherly. Yet the limitations of this love must not be obscured lest the groundless love of God for sinners be depreciated. Love in Christian context goes far beyond the love of parent for its child, for such love is essentially discriminatory, which in its farthest reaches Christian love is not.

Friendship

A fourth type of natural love found spread across the world is expressed in *Friendship.* This love reaches out beyond the self and beyond the members of the family and embraces other members of the race. By joining persons not thrust upon each other by ties of blood and consanguinity it establishes a new fellowship which extends the blessings of community. This kind of love was highly celebrated among the ancients, and it is indeed a love which appreciably enriches life, a man without close friends being almost pitiable.

Yet it has marked limitations. It is normally exercised only between persons in the same age group, and it crosses the boundary of sex only at the risk of being compromised by an alien romanticism. Moreover, it is not capable of uniting many, for it reaches perfection in an intimacy that is essentially private; a David is not likely to have two Jonathans. It is in addition a grounded love; it does not emerge in the absence of observed and appreciated characteristics in the other; it requires a basis of *congeniality.* It also needs reciprocation; it dies when unrequited, *mutuality* being the very mark of friendship.

An extension of this love in sublimated form is found among acquaintances, among those, that is, who are "thrown together" by circumstance or situation, and who thereupon form the kind of fellowship we discover in neighborhood groups, or college faculties, in veterans organizations, among workers in one factory or patients in one hospital ward, and the like. The "friendships" here formed are normally of a superficial kind, being rooted generally in a temporary circumstance, yet they are very natural and while they last (and some of them last through life) they build communities which though exclusive, are productive of much good.

For the special love of friendship the Greeks had a separate word. They called it *philia.* This word was taken up into the vocabulary of the New Testament, where it was used to describe among other things the fellowship of the saints. What we in fact observe in the biblical representation of the Church is a combination of this love with the family-love described in the previous section. The Church in the New Testament is, curiously, a "fam

ly of friends," in which Jesus Christ is at once both Friend and Brother to the faithful (John 15:14, 5; Matt. 28:10; and many other places).

As families and friendships are naturally *exclusive,* so in this representation is the Church. It is important, however, not to draw unwarranted conclusions from this fact. It is necessary to observe that all the children in this family are adopted and that no one here has become a friend on the basis of congeniality. Into the constitution of the Church some other kind of love has obviously entered. Christian love therefore may never be thought of in terms merely of brotherhood and friendship. It is bigger than even that most salutary thing called *philadelphia.*

Heavenly Aspiration

A fifth type of natural love is spiritual in nature and has on this account been celebrated and developed in most high religions. It expresses itself in moral aspiration and in a dynamic *Search* for other-worldly goods. There is no sex in this, or any kind of lust. Yet there is soul-passion in it, and something that can be called *Desire.* It has formal affinities therefore with the second type of love we have discussed. Plato, by whom this love was classically elaborated, called it by a name familiar to us from our consideration of romatic love; he called it *Eros,* and it is appropriate that we do likewise.

We shall have to be careful, however, to remove from the present connotation of the word all elements of physical eroticism. Eros in its spiritual and chastened form is nothing if not intellectual. It does not hanker after flesh. It does not even seek the temporal and imperfect. It wants nothing but the eternal and unchangeable. It aspires after "god," and it thirsts for him as the heart pants after the water brooks.

It should be noted here that, whatever may have been the peculiar notes of David's love, this "thirst" for the Supreme Excellence is a natural thing discoverable everywhere, also outside the realm of special grace. This of itself should give us pause when we set out to formulate a doctrine of Christian love responsive to the Scriptures. It is certain that the love expressed in religious aspiration is not uniquely Christian. Of this Plato is a convincing witness.

Plato knew and commended a love that drives the lover on to seek a lasting good outside himself and resident even beyond the farthest limits of mankind. Love in his view is a passionate drive toward supersensuous realms. It launches the soul upon a movement toward those celestial and unchangeable entitles which he called Ideas, the chief of which are Truth, Beauty, and Goodness. These by their absolute perfection and intrinsic attractiveness lure the soul on and set up in man that irresistible *longing* for their possession which has no name but Love. This love, or Eros, depicts the inner craving that men have for real fulfillment. It represents the tremulous reach of the human spirit for the one unfading object believed able to complete and perfect it.

Because it is a noble thing, this type of love has received acclaim in Christian circles, and since Augustine it has often been utilized to set forth the Christian's love for God. In such cases the object of this love has been lifted up and personalized — instead of metaphysical Ideas the living God has come to be the goal of longing — but the love itself has remained unchanged; it has remained *Desire.* This uncritical employment of an alien understanding of love's meaning is regrettable, for Christian love is not this natural thing, however good it may be and however serviceable it may become under the superintendency of Agape.

Esthetic Love

A sixth type of natural love, and the last to be here presented, is much less dynamic than the one we have just reviewed. This love does not strive; it is quiescent. It is sometimes called the love of complacency, but it has in it all the notes appropriate to esthetic contemplation, and I prefer to call it *Esthetic Love,* though the name is of little consequence. Like all the loves thus far considered, it is common to all men.

It emerges characteristically in the presence of some value — whether of truth, of beauty, of goodness, or of holiness — when this value appears not primarily as an object of desire but as an object of *enjoyment.* This love wills not so much to acquire and possess its object, as to contemplate and take *delight* in it. It comes into operation either when the object is already in man's possession and further striving is unnecessary, or when the object is such that nothing but *appreciation* is appropriate to it. We may be said in this sense to love the snow-capped mountains, or a musical composition, or a virtuous deed. These delight us, afford us satisfaction, excite our admiration. Although this is a universal human love, it is not strange to God who exercised it when after the six days of creation He surveyed all that He had made and, taking pleasure in it as a Master Artist, declared it very good.

Nor is it evoked by only Things: it is found in interpersonal relations too. We admire and respect some persons we have no thought of marrying or making into friends or even of assisting. And we normally respect, and in this sense love, those we have already married and those who are our friends. The same is true of God, who is often represented in the Scriptures as taking pleasure in His children because He sees in them the virtues and graces He has implanted. In this sense God delights in all men but particularly in those He has renewed.

In a similar sense the saints are said to *delight* in God. They don't pursue Him now, and in a real sense they never did, for He was the Pursuer, but, being in His presence, they taste of Him and find that He is sweet. Or, alternatively, they look upon Him and their soul expands with joy and they experience peace. As is apparent, this is a *Mystic Love* that requires and induces quietude. The hymn speaks of it when it represents the bliss of heaven as consisting in the opportunity to "gaze and gaze" on God in loving adoration.

It is unwarranted to minimize this love, but it is proper to observe that such representations as the foregoing are no more than religious applications of the very natural kind of love that I have called esthetic. It is also proper to observe that this kind of love was much praised and exercised in the mystical and ecstatic piety of ancient paganism. Neither this love nor any of the other kinds we have considered are therefore to be confused with the Divine Love that was displayed on Calvary or with the Christian love that the Holy Spirit imparts to those who having died with Christ have risen with Him into newness of life.

Eros

The fact is that all these natural loves are variations on a single theme; all are modes of *Eros*. I have used this word in previous paragraphs to characterize especially romantic love and heavenly aspiration. The truth is that the word is appropriate to all the loves enumerated, for all display typically erotic features. Since these features are conspicuously absent from *Agape* while being present in some manner and degree in all types of Natural Love, a sketch of them may serve to further clarify the difference between the two.

The first and most distinguishing trait of Eros is its orientation to some *Value*. Eros is a love which is exercised only upon that which is regarded as in some sense good; whatever receives this love must be *worthy* of it. It makes no difference how the value of the object is conceived; the important thing is that the object be considered as *deserving* the love it gets. In the eros-scheme love is always "motivated"; it is kindled from outside; it is evoked by some positive and compelling quality in the object. Thus, one loves a friend because he is congenial and reciprocates the love; one loves a girl because she is beautiful or virtuous or accomplished; one loves a child because it is an offspring and thus precious; one loves God because He is full of excellence. In short, one loves something because it is in some sense *lovable*. What is not lovable, one simply does not love.

However good Eros may be when properly subordinated to Agape, it is quite unable of itself to fashion a total perspective acceptable to a Christian. Were natural love, or Eros, to be taken as basically determinative, we should have to say that God could not have loved the still valueless non-entities He had in view when He determined to create the world from nothing. By the same token, we should have to deny that He now loves unrighteous sinners. We should also have to reject as absurd the injunction to love our enemies and those who in their person or behavior are unattractive or revolting. In the perspective of Eros it is only as a carrier or bearer of value that a person becomes a candidate for my love. Love here can never be a genuine concern for others in their actual concreteness. The formula of Eros is quite simply this: I love you because you are thus and so. If you were different, I should not love you, and when with the passage of time you actually become different, I can love you no longer.

But this formula, which Hollywood daily puts into practice, is obviously a contradiction of the Gospel and a repudiation of the Gospel mandate. It is therefore a very serious thing when it comes to be employed in Christian circles, as it sometimes does, to justify hate for wicked men or to fashion a theology which limits God's love to those who are timelessly embraced in an eternal Christ thought of as the only worthy object of divine affection, and therefore as the only real object of God's concern.

A second trait of Eros relates less to the object loved than to the subject who loves. In erotic love the lover is always one *in need*. He feels, whether because of finitude or of sin, a *want* that drives him out to others for fulfillment. Thus, the creature needs God, the boy needs the girl, the mother needs the child, the friend needs the friend. This felt need is not unlike thirst and hunger which craves satisfaction. There is thus in Eros a dynamic *desire* to acquire an object thought able to fill the lover's emptiness, and there is in it too a quiescent *delight* in the object when possessed.

When uncontrolled by something other than itself, when uninformed by Agape, this love is able to create great mischief. According to the scheme of Eros, what cannot enrich me I cannot want, what cannot enlarge me I cannot desire, what cannot help me I cannot love, for love by definition is search for self-fulfillment. On this basis, of course, no true community can be established, for large numbers of people are in principle excluded from human fellowship. What has no value for a man, what he believes incapable of enriching him or adding to his stature, he simply cannot love. The rich cannot love the poor, or the wise the foolish, or the beautiful the ugly, or the whole the sick, or the virtuous the wicked. For what in these latter is to be desired or enjoyed?

It is instructive to observe, too, that it was in the name of Eros that many Greeks rejected the

Christian proclamation of God's love for men. The idea that God could love mere men was quite unintelligible to them, for is not love desire, and does it not presuppose a vacuum in the lover? How then could God love? He is the Full who wants nothing, the All-perfect to whom nothing can be added. Indeed, to one who thinks in terms of Eros the biblical statement that "God is love" and that "God so loved the world" is utter nonsense. This Paul recognized and he acknowledged it when he said, "but we preach Christ crucified . . . unto Gentiles foolishness" (I Cor. 1:23)..

Eros is a quite natural kind of love. I therefore do not share the view of some that it is in itself a sinful thing. I believe, however, that when unaccompanied by special grace and unsupported by truly Christian love, it operates in the interest of what St. Augustine called the City of the World. It is a kind of love that is redeemable but which, unredeemed, evokes false images of God and man and quite radically misconstrues the moral life. It would appear therefore that Christian life and thought must be oriented first of all to an other, a non-natural, a non-erotic kind of love — the love disclosed by God in Christ and announced in Scripture as *Agape*. Some account of this love will appear in an other issue of the *Journal*.

The Unextinguished Hearth*

by John Timmerman

The Past for many Americans is a bucket of ashes. This library, so rich in holdings, so admirable in service, so generous in expenditures, tells us that the past is an unextinguished hearth. The past and present meet on the walls about us and crowd the shelves with splendor. These books are a tangible evidence of Emily Dickinson's statement:

A word is dead,
When it is said,
Some say.
I say it just
Begins to live
That day.

These shelves are crowded with silent people who talk most admirably, with characters who have acted nobly or abominably in fact or fiction. In that book you will find Benvenuto Cellini, equally expert in carving medallions and people; in this one Cesare Borgia, who served with confidence and poisoned with pride. Aaron Burr stops casually to tell you about "My friend Hamilton, who I shot." Sidney Smith informs us that "gout is the only enemy I don't want to have at my feet." In that great poem the twisted dwarf from Twickenham, Alexander Pope, condescends to immortalize a lord as a "mere white curd of asses' milk." Smiling through Paine's biography you hear Twain drawling that he resigned from the Confederate Army because he did not wish to shoot anyone to whom he had not been introduced. In his *Autobiography* you hear Gibbon, plump and satisfied, say, "I darted a contemptuous look at the monuments of antiquity." Coleridge's ancient Mariner grasps your lapel to weave a magic spell as he makes dead men row a spectral ship upon a rotting sea. In term-paper time you sigh with Huckleberry Finn as he says, "A person's conscience just ain't got no sense." In these books you find the glitter and the glory, the humor and the pathos, the faith and the despair of the pageant of man.

The writers of these books have been of all faiths and no faith. They have seen man as noble in reason or as lice on a space-lost bulb. Some, like Whitman, have elevated him to the level of God; others, like London, have denigrated him to the status of the wolf. Some have seen him with the light of another world in his eyes; others in Fitzgerald's words have seen him "standing at twilight on a deserted range with an empty rifle in my hands and the targets down." Unfortunately, in the production of literature the sinners have a considerable edge over the saints. Byron is more interesting than Cotton Mather, and the bulk of published sermons have all the captivating charm of conventional textbooks on education. Though John Donne flames across the centuries with undimmed splendor, most Puritan literature is read by isolated scholars. However, I have been greatly influenced by both the saints and the sinners. To make these remarks relevant to the occasion, I have chosen authors who greatly interested and influenced me in my college and university years.

John Bunyan's *Pilgrim's Progress* may, as one of my former high school students put it, be too "full of sin and righteousness" to influence young people today, but that is no reflection on Bunyan or his classic.

Bunyan was an uneducated man who wrote a great classic because he had poignantly memorable experiences, creative imagination, and an amazing saturation in Biblical rhythms and phraseology. His agonizing, sometimes hallucinatory experiences, made him feel as if he were a brand snatched from the burning — which, in fact, he was. The world

* Lecture given at Calvin Library, Grand Rapids, Michigan, during National Library Week, 1961.

for Bunyan was Vanity Fair, a place to deny and to desert.

Christian is intent upon escape from the city of destruction; he runs a hard race through great dangers, battle and smoke, beatings and cold water. He passes through Vanity Fair, that great booth of the lust of the eye and the pride of the flesh, but he sees no values there. He hurries on to the land where the shining ones commonly walk.

Pilgrim's Progress is a classic of universal Christian experience. We *are* wayfarers and burden bearers; we are adrift on a slender spar in an infinite sea, where there is but one Lighthouse. The authentic experience in the precise allegory enables us to share the hard journey through Vanity Fair, Doubting Castle, The Slough of Despond, and The Valley of Humiliation. Yet I feel an unconvincing Anabaptistic strain in the book; the world must indeed be denied but it must also be won. There is something a bit warped and fanatical about Christian. Flight and denial are preludes to Christian conquest.

I was first attracted to Samuel Johnson by Carlyle's magnificent portrait in *Heroes and Hero Worship*. Carlyle, whose acidity spared few but Scotchmen, who called J. S. Mill "the most unending ass in Christendom," and in a bad moment said that his friend Tennyson was a lifeguard wasted on poetry, thought Johnson one of the world's great men. Fortunately, Boswell agreed with him many years before and wrote the magnificent *Life of Dr. Johnson,* which I have read through whole twice and many times in parts. It is the best bedside book in literature. Johnson's personality, comments, poems, essays, and *Lives of the Poets* have been a major influence in my life.

Samuel Johnson once said that it was the biographical part of literature that he loved best. Boswell has given us a speaking likeness of that burly, dominating figure, as he thunders his "Yes Sir, No Sir, Why Sir?" over the "dark backward and abysm of time." Through Boswell's magical gift the real man emerges, and when that booming voice settles an argument in an elegant eighteenth century drawing room concerning the respective merits of the poets Derrick and Smart by saying:

> Sir, there is no settling the precedency between a louse and a flea

we feel the living man among us. Since Boswell refused to make a kitten out of his tiger, we get the full Sam Johnson, burly, slovenly, uncouth, bolting his tea by the quart, sweating over his pork, and yet presiding in the most dignified literary circles with the imperial dignity of the prince of letters that he was.

Johnson was one of the world's great men. He was strikingly independent; he never truckled or flattered or begged. He bowed to the authority of Scripture but to no man. His manners could be revoltingly rude and movingly tender. When he was engaged in arguing for victory, he could toss and gore opponents. His generosity was unparalleled; he practically ran an alms-house of his own with querulous inmates indeed. His learning was precise and enormous. His published prose rolls and heaves along in rhythmic sweeps and surges; but his conversation sparkles and scintillates. As a conversationalist he has hardly known a peer, because of his vast learning, remarkable wit, clear reasoning and imperturbable nerve. On hearing that a musical performance was difficult he said, "I wish it had been impossible." Angling he described as a process with "a stick and a string with a worm at one end and a fool at the other." Of Mr. Foote he said, "Foote is impartial, he lies of everybody." He once said, "If I did act Hamlet as Garrick does I should frighten the ghost." When two ladies came to him expressing their satisfaction that the naughty words had been omitted from a piece, he exclaimed, "What, my dears! Then you have been looking for them." He was the tyrannical dictator of the most brilliant literary club of his day and when he died Boswell justly said: "He has made a chasm."

Johnson was a devoutly religious man. Suffering from a lifelong and vile melancholy, obsessed by thoughts of madness and death as extinction into a white silence, haunted by a sense of guilt and sin, he was driven to God by despair. He saw the vanity of merely human wishes and looked to eternity. His *Book of Prayers* and his meditations reveal his need of commitment to Jesus Christ as Savior. The Bible was to him "the sacred volume in which are contained the revelations of God." He accepted the cardinal doctrines of the Christian faith. He did not bury his light under a bushel. He did not compartmentalize his life. He expressed the wish that *The Rambler* would be conformable to the precepts of Christianity. The implications of Christianity are in his poems and prose; but he was especially articulate about his faith in intellectual circles. When Dr. Adams asked him in an illustrious company of eighteenth century rationlists, "What do you mean by damned?", he said, "Sent to Hell, Sir, and punished everlastingly." He believed in an objective, eternal moral order and said so. He believed in the vanity of human wishes but not of human life because at lane's end lay the gateway to fulfillment.

Literature was not in Johnson's opinion to be severed from religious and moral considerations. His critical principles were based in order of priority upon revealed religion, truth to nature, and the classical tradition. A writer's duty is always to make the world better, not merely to report it. Shakespeare's truth to nature is illustrious, but Shakespeare fails because "he seems to write without any moral purpose." The criticism is unfair,

but the principle is true. Literature for Johnson fuses pleasure and truth to make men better, and men are at the best when they are Christian.

But one cannot study literature and remain with the saints. The writer who really made me feel starkly the predicament of man without God was Thomas Hardy. Hardy was my first real experience with the well of loneliness. His works are an attempt to find an answer to the pain and terror of life, an explanation for the mystery of "infinitely gentle, infinitely suffering things." Hardy gets no answer from the heath. Life is controlled by an automatic natural principle "loveless and hateless," a blind irrational force, which operates

like a knitter drowsed
whose fingers play in skilled unmindfulness.

This vast energy stunts the trees, darkens the heath, stokes the passions into disaster, blinds the eyes of good men, and weaves life's little ironies like the collision of the iceberg and the Titanic.

Hardy's major novels pit largely passive men and women against massive internal and external forces. Tess of the D'Urbervilles, instinct with tenderness and conscience, is opposed by her father, her mother, Alec, Angel Claire, society, nature, hereditary tendencies, and chance. Everything goes wrong everywhere. The gentle girl goes to the gallows after the "President of the Immortals had ended his sport with Tess." Eustacia Vye, so "beautiful exceedingly," becomes fatally attached to the fatally different Blym Yeobright and ends in darkness in a black pool in rain and storm. Marty South in *The Woodlanders* is last seen at the grave of Giles Winterbourne, crying, "But he was a good man," as if *that* made any difference. Poor idealistic Jude in *Jude the Obscure* seeks light and learning and finds his three children hanging from the rafters with the note "Done because we were too many." The wretched bondsmen sweat at their oars and then walk the plank into a shoreless sea. Looking at life Hardy asks:

Has some vast imbecility
Mighty to build and bend
But impotent to tend
Framed us in jest and left us to hazardry?

It is no good to come back from Lyonesse with magic in your eyes because "Crass Casualty obstructs the sun and rain."

I was young when I first read these books and poems. I did not see all their faults, although I knew the dice were always loaded. I knew that an unconscious will could not have "dark designs." Yet the books left a dull, stunning grief. I felt what it meant to be without God. I felt also an enduring pity for all suffering things. I realized too what later experience confirmed, that complete naturalism is impossible for a sensitive mind, because if it were, it just couldn't care.

I went to college early enough to care for Matthew Arnold. I was moved and still am by both Arnolds, the Arnold of the poetry and the Arnold of the critical essays. The former Arnold is the disenchanted intellectual, sick of his age, lamenting the loss of faiths, the elegist of impossible loyalties and sombre memories. The Arnold of the essays is urbane and impales the Philistines, and enjoys being dogmatic because he knows he is right.

Arnold's *Essays on Criticism* are superb reading; even Eliot admits that, although he calls him "an undergraduate in philosophy and a Philistine in religion." There is first of all the suave and impeccable prose with which he so deftly scissors opponents with sweetness and light. There is the relevant sense of tradition. There are many concrete bits of wisdom as well as big bits of blindness as in the judgment of Shelley as "an ineffectual angel beating his luminous wings in the void." Shelley was far from an angel and anyone who tries to keep up with Shelley scholarship will doubt the term "ineffectual." Arnold helped me most in two ways. The first was by his distinction between the personal, historical, and real estimates of literature. There are books we value highly because we fulfill ourselves in them. Maugham's *The Moon and Sixpence* was such a book for me. It is not great literature, but it was an imaginative realization for me. The historical estimate accounts for Anne Bradstreet's poetry in Foerster's *American Prose and Poetry*. It isn't nearly as good as much of the *Literary Review*. The real estimate is what one should always aim at. Briefly it is simply a fusion of perfect form and truthful and serious substance. Such a fusion constitutes a criticism of life. By a criticism of life Arnold meant that great literature presents heightened experience as a test for ordinary experience, wise experience as a judgment on ordinary living. The experience Arnold prefers is humanistic rather than Christian, but the formula can readily be used for Christian purposes.

T. S. Eliot, the last writer whom I consider, has exerted an enormous and paradoxical influence upon contemporary poetry and criticism. Eliot, the classicist in criticism, as he calls himself, has written some of the most symbolic and suggestive poetry of our time. His influence in poetry has been largely technical; the Christian spirit that informs the best of it has had few echoes. Modern formalist criticism, with its lemon-squeezer technique, its emphasis upon close textual analysis, upon the poem as organism, upon psychological rather than logical unity, owes much to Eliot; but it has largely rejected his more mature value judgments. Eliot as a Christian critic has been an outstanding exception in the maze of modern critical outlooks. Where is the center of that judgment and what is its value to us as Christian students?

Eliot maintains that formal criticism though indispensable is never enough. It is necessary to determine whether the work we judge is literature, but it is inadequate to offer a final evaluation. Formal criticism must always be completed by criticism from a "definite ethical and theological standpoint." Man is a whole being and the writer moves us wholly. At the center of our being is our religious commitment; one cannot be concerned solely with technique; one absorbs ideas, images, emotions which involve the centrality of our being. A Christian reader must judge the total impact of a work of art by moral and religious standards. Hemingway's masterpiece *A Farewell to Arms,* though obviously literature, is not great literature because its morality is naturalistic. Since Eliot judges from this viewpoint he is hard on contemporary literature, which he feels on the whole to be degrading. He quotes with approval Maritain's observation on "the unconcealed and palpable influence of the devil on an important part of contemporary literature." Modern man's life and art are in the wasteland, the dry land, and are spiritually sterile. This does not mean for Eliot a retreat from culture, a closing of Hemingway and Jeffers, but rather a keener awareness of their grave defects.

These Christian criteria Eliot has been privileged to disseminate through much of Western culture. Though his theological criteria have been generally dismissed, yet the fact that he has been widely taught and read in every American college has, at least, made many college students aware that an insistence upon moral and religious standards is something more than a Puritan anachronism. He has given light and leading to many of us here.

Before closing, I should like to mention a few other books that have meant a great deal to me. There was that model textbook, Stace's *A Critical History of Greek Philosophy,* so admirably lucid in its handling of profound ideas. There was Galsworthy's *Forsyte Saga,* that brilliant story of beauty and greed in aristocratic British circles. I like such books. I like books about cultivated human beings; I prefer their company to poor whites, perverts, heroin addicts, and New York cafe society swine. There was Henry Adams's *Education,* the epigrammatic and incisive account of the development of a mind, the prelude to naturalism, the convincing demonstration that the course of history from Caesar to Coolidge can hardly be called evolution. There is the great poetry of Browning with its continuing Anglo-Saxon heroic strain "I was ever a fighter."

Is there any moral or lesson to be drawn from all this? Of course, literature is enjoyable and enlarging. The books you reluctantly blast your way through will hardly help you. Yet we must always be critical as well as appreciative readers, and if God gives us the gift, creative students. Not one of us can by industry, will, or desire become a genius, but we can all purposefully and realistically use all the talents we have. Avoiding pretentious and naive assertions about Christian scholarship and Christian art, we can hope to do something more than merely record with scrupulous accuracy the influence of Goethe upon Matthew Arnold or the incidence of the word "purple" in Emily Dickinson's poetry, however commendable these activities may be within their province. Though we can hardly hope to solve the problems connected with Christianity and culture that have haunted the Christian mind for nearly two thousand years, we can at least create an atmosphere in which gifted minds are free to work out original solutions.

Mr. F. O'Connor has a fine little story about two boys. The older boy, supposedly sophisticated and knowledgeable, invites his young friend to an evening of attic window peeping on a neighboring husband and wife. O'Connor skilfully develops an attitude of prurient expectation, but all the boys see is two people praying at their bedside. While watching thus ignominiously the younger boy feels someone else watching them, somebody from beyond. He felt he could never after that be sophisticated like his friend, because, as he says, "Always beyond the appearances I would only see eternity watching." Thus the Christian sees all things, thus he reads and thus he writes — with eternity watching.

QUOTATIONS FROM SAMUEL JOHNSON

Curiosity is one of the permanent and certain characteristics of a vigorous mind.

* * *

I am not so lost in lexicography as to forget that words are the daughters of earth, and that things are the sons of heaven.

* * *

If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man, sir, should keep his friendship in a constant repair.

Nothing is little to him that feels it with great sensibility.

* * *

Bounty always receives part of its value from the manner in which it is bestowed.

* * *

Sir, a woman preaching is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all.

* * *

It is better to live rich, than to die rich.

All quotations taken from *Familiar Quotations* by John Bartlett, 13th edition (Boston: Little, Brown and Company, 1955), pp. 336-342.

Counseling and Pastoral Care

by G. Brillenburg Wurth[1]

I SHOULD LIKE TO DISCUSS WITH YOU A NEW AMERican method of psychotherapy and pastoral care: namely, the counseling method of Carl Rogers.[2] I intend to discuss this method critically, and yet also to indicate what we may learn from Rogers for our own personal practice.

First of all, however, I should like to make a few comments about the relation between psychology and psychotherapy on the one hand, and pastoral care on the other. During recent years pastoral care has come more and more into the center of our ecclesiastical and theological interests. For this emphasis we may be very thankful. In the Middle Ages and in the days of the Reformation pastoral care played a very important role in the ministry of the Church. By means of its pastoral care the Church was able to render a significant service in guiding men in their private, and sometimes in their public, lives. Pastoral care may be understood as the personal application of the gospel of Jesus Christ to the life of the individual. By means of this ministry the gospel was very influential in the solution of various problems involving both belief and behavior.

In the nineteenth and twentieth centuries, however, the consequences of a secularized culture became more and more evident. This can especially be seen in the role played by modern psychotherapy. The doctor has now taken the place of the pastor. Most people no longer seek the consolation and assistance of the Church and its ministry for the resolution of their problems. Christ is no longer considered the great healer of the soul. People prefer to help themselves. Everyone is now expected to find a solution for his spiritual and ethical problems in his own way. He may be assisted by the psychotherapist, but the latter's only task is to take away the inner frustrations which hinder the individual from acting in spiritual freedom.

It cannot be denied that the Church itself has not been without guilt in this matter. Its pastoral care was often onesidedly spiritual, and rather far removed from the actual realities of daily life. In many ways the Church's pastoral care breathed a spirit of rigid legalism, in which people could no longer recognize the gospel of Jesus Christ. A certain German psychiatrist has spoken of the schizophrenia of our modern culture as it has manifested itself in the growing estrangement between pastoral care and psychotherapy: the former emphasizes spiritual values, but neglects actual human life; the latter is characterized by a secular realism which is far removed from the gospel of Jesus Christ.

In recent years, I am happy to say, pastoral care and psychotherapy are coming closer together. In ecclesiastical circles eyes have been opened to the various needs of everyday human life. Pastors have begun to understand that they will not be able to retain the confidence of their people if they cannot help them in the concrete problems of daily life. Modern psychology, on the other hand, is moving in a direction whereby it can help pastoral care better to fulfil its task.

Especially under the influence of Freud, psychology has begun to put aside its abstract character. It has discovered that most of our conflicts with regard to our fellow men have their origin in inner disturbances, especially in the sphere of the unconscious. Psychology has generally come to a better understanding of the role played in human behavior by "the deeper layers" of our life. For this reason, as we said above, people have begun more and more to consult psychologists for advice in facing the problems of life. One of the most important results of Freudianism, also for our pastoral practice, is that it has shown clearly the significance of the so-called "affective relations," especially in human contacts. The psychology of contact or encounter is currently a most significant area of study. European psychology has recently been deepened by the influence of psychological schools which were connected with the phenomenology of Scheler and Binswanger. By these schools man is no longer thought of as an abstract individual, isolated from his environment. Close contact is posited between man and his world. One can only understand man when the structure of man's world has been made clear. Man can also be understood only in his relationship to other men. In recent years, therefore, human fellowship and partnership has come into the center of psychological interest; human encounter has been viewed as that mysterious dynamic phenomenon in

1. Professor Wurth, who was a fraternal delegate to the 1961 Synod of the Christian Reformed Church, delivered this address to a group of ministers, psychiatrists, and psychologists at Pine Rest Sanitarium in Grand Rapids, Michigan, on June 21, 1961. Upon request, Dr. Wurth consented to have this address published in the *Reformed Journal*. He is Professor of Ethics, Missions, and Poimenics at the Theological Seminary of the Gereformeerde Kerken in Kampen.

2. Carl Rogers, presently teaching at the University of Wisconsin, is well-known as a pioneer in the so-called "client-centered" method of counseling. Readers of the *Journal* may be interested to know that a Th. D. dissertation was recently submitted to the Free University at Amsterdam which dealt with Rogers's counseling methods: Willem Adriaan Smit, *Pastoraal-Psigologiese Verkenning van die Client-Centered Terapie van Carl R. Rogers* (written in Afrikaans). Kampen: Kok, 1960.

which people influence each other in an enigmatic and irrational way. In this connection I think of an American like Sullivan with his interpersonal phychiatry.

In the years after the Second World War, this emphasis has especially been felt in the sphere of modern social casework. In some respects social casework has been a dangerous competitor of pastoral care; in other respects, however, it has given to pastoral care a new orientation and a new motivation.

In recent years Carl Rogers's method of counseling has become very influential. You are well acquainted with the main principles of his theory. I shall present only a short summary of his method, so that we may proceed to a critical and practical discussion of his ideas in their application to modern pastoral care.

At first Rogers's theory was spoken of as "non-directive therapy." The idea behind this name was as follows: the psychotherapist or the pastor was not expected to direct people, or to give them a ready solution for their problems. Later, however, Rogers himself abandoned this terminology, because it was too negative. The expression, "non-directive therapy," led people to ask: does then the pastor have nothing to do? Is his work completely neutral? Hence Rogers replaced the term, "non-directive," by the expression, "client-centered." This expression is appropriate because Rogers requires from the therapist an attitude in which the client is in the center of interest and in which the client is given an opportunity to help himself.

Rogers will have nothing to do with a merely diagnostic method — a method in which one is chiefly interested in finding out whether a person *is* this or that. This method, Rogers maintains, discourages people. Of chief importance is not what a man is but what he may become.

In this client-centered type of therapy the man who is asking for help is in the center of attention. Therapy is here thought of as a process which is pushed along by the individual himself. This does not imply that the role of the therapist is now negligible. It does mean, however, that the matter of chief importance about the therapist is not so much what he does as what he is. What is of supreme importance is that the therapist should be able to create an atmosphere of love and charity. Every man is eager to protect himself against all devaluation. Hence the therapeutical situation is of critical significance as far as the client's self-respect is concerned. This situation must, therefore, be characterized by personal warmth. There must be a good balance between intimacy and respect.

The therapist therefore needs the capacity for empathy, by which he is able to enter into the feelings of his client and to understand the intimate secondary meanings of his words. One must read some of Rogers's counseling interviews to understand what he means by this reflective or mirror-like method of counseling. Rogers insists that the therapist while counseling must set aside all his own critical norms. He must not react critically to the things he hears. He must simply accept what his client says, and then remain available for further help. The therapist is of most value when he maintains this attitude. He must begin from the principle that no one better than the client himself can tell what are his individual needs. The counselor does not need to give up his own moral principles, but he must accept his client absolutely. When the counselor comes to the client with reproof, the client will seclude himself and try to excuse his faults; at this point, instead of intimacy between counselor and client, an insurmountable barrier is likely to result.

The role of the therapist can thus be compared with that of a catalytic agent, which does not cause a natural process but only facilitates it. The counselor, therefore, must have a deep respect for the individuality of his client. This means that he must accept the client's views for the time being, though they may differ quite sharply from his own. Only in this way can the counselor attain a real understanding of his client. Such an understanding is indispensable if the counselor is to be of real help.

We come now to an evaluation of Rogers's technique and of his principles in their application to pastoral care. Do we have to do here only with a formal method, which is to be used quite objectively, apart from every deeper conviction? Or do sociological principles and philosophical backgrounds play an important role in Rogers's method? Sociologically Rogers's method fits very well into the American situation, which may also be said for social casework. In social casework the idea of democracy plays a central role — democracy understood as the attitude of the man who must and will find his way through life with absolute freedom. There is also a philosophical background to be taken into account. When we deal with Rogers, we have to do not just with techniques, but with a real ideology. As a matter of fact, all techniques have an ideology at their root — this is also the case with Freud.

One aspect of Rogers's ideology which we can certainly appreciate is his appeal to human responsibility. In former years European social care and pastoral care bore too much the character of a guardianship, by which people whom we tried to help were kept altogether dependent upon us. We may be thankful that in our day — in psychiatry too — we are striving to do what we can to stimulate human responsibility. But this fact must not make us forget that Rogers's anthropology — the anthropology which lies at the root of his coun-

seling method — is a humanistic one. Though Rogers would not go so far as to say that man is good, yet he maintains that man's natural tendency is in a good direction. One could also say that Rogers speaks of natural human freedom in a way which is far more optimistic than the Bible permits. Rogers has no appreciation for the depths of human sin and depravity. He implies that if we only bring man into a climate of love and warmth, his dark inclinations will be nullified and he will be enabled to make responsible decisions. We have thus in Rogers the same overestimation of man's capacity to help himself which threatened us in theological liberalism.

Applying Rogers's insights to our own situation, however, we can perhaps say that Rogers's belief in human development in a good direction can only be justified on the supposition that God's enabling grace in Jesus Christ is available to the client. We cannot deny that it was one of the failures of our older type of pastoral care that, under the deep impression of human depravity, we underestimated the victorious power of God's grace in human life, by means of which a real solution of human problems within this present world is possible. We who are pastors need more of the real optimism of faith in our contacts with men and their human problems.

Rogers's principles apply not only in the anthropological realm but also in the ethical sphere. Very characteristic is his idea of ethical autonomy. Rogers is very much afraid of all ethical legalism. He goes so far in this direction, however, that for him nothing is left of the law of God. Man must simply solve all his ethical problems with the help of his own conscience. I believe that this is a dangerous view — because of man's sinful inclinations, and also because of the lack of moral and spiritual maturity which characterizes the majority of men. We as Reformed Christians have always maintained the indispensability of God's law as a rule for our life of thankfulness in this world, and also as a means by which we may come to true spiritual maturity and moral freedom.

Yet at this point too Rogers has reminded us of certain lacks in our ethics and pastoral care. In our struggle against modern conceptions of moral autonomy, we have tended to neglect the importance of the spiritual freedom which we have in Christ. Legalism has always been an ever-present danger for us. Freud has properly reminded us Christians of the fatal consequences of the severe censure of the superego — a censure which so frequently produces false guilt feelings in the lives of many younger and older members of the Church.

HAVING NOW INDICATED THE LIMITATIONS WITHIN which Roger's theory of counseling is of value for us, I should like further to comment about the significance of his techniques in the area of pastoral care, stressing particularly his idea of acceptance. We may generally be very thankful that in our time people have given so much attention to the techniques of interviewing. The interview is one of the most valuable forms of human encounter. And what is pastoral care without encounter? The goal of all pastoral care is the Great Encounter — the encounter with God and with Jesus Christ. But this Encounter comes about through human encounter, especially through human conversion or interview. To be sure, pastoral care includes more than just interview. It includes also the pastor's ministry from the pulpit and in the catechism class. However, in personal encounter in the form of interview, pastoral care shows itself to full advantage.

What is the essence of an interview? In an interview words are exchanged between people. This does not mean, however, that only where actual words are exchanged can a real interview take place. There can be real contact between two persons even when no words are spoken. For instance, there may be a real contact and a real encounter through gesticulation. Meaningful gesticulation can sometimes provide closer contact than could be provided by words. How much can often be communicated, for example — in pastoral care too — by a simple handshake, a glance of the eye, or a wordless expression of sympathy! Words, however, as the usual media of encounter, must not be underestimated. Not for nought has man been created by God in the sphere of the word. As is asserted by modern philosophical anthropology, man exists essentially in a dialogue. Words, therefore, provide the best opportunity for communicating with other people. There is a mystical relationship between language and love. Language points above the individuals concerned in the direction of community and communication.

This mystical encounter, this communication of love, is, however, not reached in every interview — not even in every pastoral interview. Each real interview is an event, but every attempted interview is not always an event in the same measure. Interviews are often failures. Whether an interview really succeeds never depends on only one of the participants. A successful interview always requires two participants. It can often happen, however, that a conversation does not flow easily because the people involved are not compatible. Psychoanalysis has taught us that in an analytical interview various types of unconscious resistance often cause the interview to break down. It can thus be readily seen that it is not an easy thing to conduct a successful pastoral interview. Small and seemingly insignificant obstacles can often spell the difference between success and failure.

If there is any one thing which can help to prevent the failure of a pastoral interview and which can help to facilitate a real encounter, it is love. It is this which Rogers essentially has in mind when he speaks of acceptance. If acceptance should be understood to imply that the pastor must simply excuse all the evil thoughts and bad deeds of the person who comes to him for advice, we Christians, needless to say, would have to reject the technique of acceptance. We cannot deny, of course, that in the practice of social casework and also in the exercise of our pastoral care this danger — of simply excusing evil — constantly threatens us. Whenever we yield to this temptation, our pastoral care is no more Christian or Biblical. For in real pastoral care the element of exhortation and warning in the Biblical sense must always be present. Acceptance can, however, also be understood in a different and much better sense: namely, that we strive to create an atmosphere of love and personal warmth, in which our partner in the interview attains sufficient courage to be himself and to give himself to us as he really is, without masking his essential being.

Let me express this in negative fashion: acceptance in pastoral care is the opposite of the attitude of reproof, which causes our partner in the interview to seclude himself from us, so that our words no longer have any influence upon him. This happens especially when in our pastoral contact we seek our strength in reproach or in reproof. We hope in this way to bring people who have made moral mistakes to a consciousness of guilt. Usually, however, the effect will be quite the opposite. Reproof usually succeeds only in stifling the consciousness of guilt and in creating an atmosphere of bitterness and resistance. Positively expressed, the pastor will reach people much more effectively when he can help them to come to repentance and confession of guilt.

In closing I would say that we can never overrate the importance of the personality of the pastor in connection with his pastoral care. Is it not therefore necessary that in the education of our future ministers much more attention should be given to the training of the pastor's personality then is now done? I realize that this is a difficult and precarious subject. Yet, as psychoanalysis has clearly revealed, so very much is here at stake that we should do all in our power to remedy this lack in our pastoral training program.

Which Belgic Confession?

by Leonard Verduin

THE YEAR 1961 MARKS THE FOUR HUNDRETH ANNIversary of the Belgic Confession, one of the creeds to which the churches of Dutch extraction bind themselves. During these four centuries the Confession has had a rather serene time of it — save for its 36th Article, the Article that sets forth the assignment of the magistrate. This Article has been the occasion for a great deal of dissatisfaction and controversy, so much so that practically all the churches bound by the Confession have had to resort to major surgery upon this Article.

There is evidence that Article 36 was born in controversy; and there is reason to believe that this early controversy is not unrelated to the controversy that has raged over it in modern times. In a series of articles in this *Journal* we shall review this controversy.

We know now that the Confession saw the light in printed form in 1561. We say "know now" for during some three hundred years no one was in position to say. Men wavered as to the date, some saying 1561, some 1562; many spoke of 1566 as the year of the Confession's birth. With the discovery, during the past century, of a well-preserved copy of the first printing all doubt has disappeared for it bears the date "MDLXI."[1]

Much more serious and much more significant is the fact that during these same three centuries no one was able to say just how the original text had read. At the Synod of Dordt, for instance, where an attempt was made to derive from the many printings then in circulation a sort of *textus receptus*,[2] no one was able to say with certainty how the original had read — for the quite sufficient reason that no one was able to produce a copy.

The disappearance so soon of copies of the original printing can no doubt be explained in part by the fact that the Confession was at once placed

1. We have used the re-print of this copy as it appears in *Eene Bladzijde uit de Geschiedenis der Nederlandsche Geloofsbelijdenis* by J. J. Van Toorenenbergen.

2. In the Preface affixed to the Confession as printed in the Psalter-Hymnal of the Christian Reformed Church we read: "After a careful revision, not of the contents but of the text, the great Synod of Dort adopted this Confession as one of the Doctrinal Standards of the Reformed Churches. . . ." This is likely to mislead. In the first place, Dordt did not revise, did not offer new readings; it only sought to fix a *textus receptus*. And further, it is not true that the Confession became a formula of unity at Dordt; it had enjoyed this status for a long time already, since 1563 in fact.

on the Index of forbidden books and all copies were ordered destroyed. We know that Margaret of Parma's men put to the fire two hundred exemplars, still in the original packages. Heavy penalties were prescribed against anyone found to harbor a copy. In such a situation plentiful survival is most unlikely.

But there is a further reason for the paucity of survivors. After 1566 the tendency was to minimize or forget the early years of the Confession as well as the tenor of the first printing. A drastic revision of the text took place in 1566; and in later years this revised text was given the right of way. To the spirit that prevailed after 1566 the earlier chapter of the life history of the Confession was distasteful. There is evidence that distortions done on purpose touching that chapter occurred. The motivation for this will, we trust, become apparent as we go along.

Within two decades after the original printing the picture of the earlier times had already become very confused and blurred. How confused and how blurred may be gathered from the following. In the year 1582 a Reformed minister by the name of Hendrik Corput wrote to a colleague of the cloth named Arent Cornelissen asking him to inquire around for him in order to learn, if he could, in what year the Confession had been first printed and in what language. It is to Corput's credit that he was irked by the conflicting reports in the matter, irked so much that he took steps to ascertain the truth. But it is indeed surprising that in 1582 a man in Corput's position didn't know these things. That he was unable to find out in his own neighborhood (Dordrecht), so that he had to ask the help of his friend, is even stranger. That he didn't expect this friend to know either (for he asks him to "inquire around") increases our amazement still more. And our astonishment reaches new heights when we hear Corput say that he has a hunch that the language was the French "because I have seen the Request of the Nobles, done in that language." As if the Confession had originated in connection with the events of 1566, *het wonderjaar* as it came to be called. A heavy fog had already settled upon the landscape and the men who tried to cause the the earlier episode of the Confession to be forgotten had already succeeded to such an extent that Corput shows himself to be the victim of their tendentious reporting.[3]

That there was tendentious reporting is demonstrable. Adrian Saravia (a man who, as we shall see, had the best of reasons for knowing better) speaks of himself as one of the authors of the Confession.[4] But Saravia had nothing whatever to do with the authoring of the text of 1561. He had indeed taken part, a very significant part, in the revision of 1566 — for he was a leading exponent of the school of thought that had engineered the revision; but he was in no sense "one of the authors" of 1561. For him to speak thus cannot be charged to a lapse of memory; it is due to a *Tendenz*, to a policy, the policy of causing the early dealings with the Confession to be forgotten. The motivation for this policy will become apparent we trust.

The practice of beginning at 1566 and of minimizing all that goes before is not an isolated thing. It is symptomatic of a view of the Reformation. He who lets the Belgic Confession take its origin in 1566 does so because he belongs to a certain school of thought. They who belong to this school conceive of the Reformation as a movement that begins the moment Reform-espoused-by-ruler puts in its appearance. With this school the Reformation begins in Germany when certain nobles, with Frederick the Wise at their head, begin to make common cause with those who are dissenting on the religious level. This school of thought lets the Reformation in England begin with Henry VIII; in France, with the coming of the Conde's. Very consistently it lets the Reformation begin in the Low Countries at the moment the Nobles and the Consistories put their heads together, in 1566 that is. If forsooth the starting point is taken to be the moment in which Reform-backed-by-civil-ruler shapes up, then 1566 is indeed the starting point and all that goes before that date is indeed negligible.

This school of thought leans heavily on the fact that the Reformation in its final form was Reformation-espoused-by-ruler. Since it was this version of the Reform that rode the crest of history, as it were, men have been tempted to read this version back into earlier times if they could, or to minimize the earlier period if they could not. This school of thought comes to expression in the works by Prof. Royaards, who as he deals at great length with the history of the Reformation in the city of Utrecht begins at 1565 and politely ignores all that goes before that date. To this same school of thought belonged Prof. Kist, for whom "there simply was no Reformation history that went back beyond 1566. Nothing of historical significance took place before that year; of diversity of opinion, of changes and conflicts within the camp

3. The following illustrates also how thick the fog had become. Wtenbogaert in his *Kerkelijke Historiën* (Vol. III, p. 6) not only makes no mention of the pre-1566 episode in the life of the Confession but he actually tells his readers that prior to 1566 the Reformed Churches had adhered to the Augsburg Confession! It seems that the fog hasn't lifted completely even now; in the Agenda for the 1961 Synod of the Christian Reformed Church, page 147 bottom, we read of "the English translation . . . of 1561"; but, to the best of the present writer's knowledge, no English translation of 1561 has ever been made; what is quoted is the English translation of 1566.

4. *"Ego me illius Confessionis ex primis unum fuisse authoribus profiteor"* (Cf. Praest. ac erudit. vir Epistol., fol. 295 recto).

of the Reformed not a word."[5] This school of thought precludes a proper understanding of the Reformation as such; and it prevents a proper understanding of Guido de Brès and of the history of his Confession, specifically of its Article 36.

Because of this school of thought it has actually been held that the Reformation came to the Low Countries *late*, half a century after the posting of Luther's theses. Now there can be no doubt that Reformation-espoused-by-ruler arrived in The Netherlands late; and the reason for this is not hard to find. When the Emperor, Charles V, realized that he would have to learn to live with the Reform in some areas of the Empire, he vowed, in his chagrin at the fact, that "in my hereditary Netherlands there will in all events be no heresy"; to achieve this he then resorted to an unprecedented rigor, a policy that drove out of his hereditary domains flocks of dissenters, men who then gave leadership to the Reform elsewhere. In this way Reform-espoused-by-ruler was postponed and delayed in the Low Countries. But if the Reformation includes also that earlier phase, the phase in which espousal-by-ruler was not present or even envisioned, then it must be said that the Reformation came to the Low Countries *early*, very early, earlier perhaps than almost anywhere else in western Europe.

The school of thought we are rebuking sets the stage for all sorts of misconception. And of no area is the approach of this school more seriously in error than in the case of Flanders, the area in which de Brès grew up and in which his Confession was born.

From times immemorial Flanders had been the Pope's problem child.[6] In the early twelfth century it actually looked for a while as though this whole area would be lost to the Catholic Church — as it probably would have been had it not been for the services of one of the greatest "trouble-shooters" the Catholic Church ever had, the great Norbertus. Of Flanders the Dean of Notre Dame in Atrecht had said complainingly that "one third of Christendom, if not even more than that, attends the conventicles of the heretics." In Flanders there were underground anti-catholic churches, said by contemporaries to be of Hussite origin, a century before Luther, churches bound together in a sort of synodical association.[7] In Flanders Luther found followers before he had made any, in the persons, for instance, of Hendrik Voes and Johannes Esch, who died at the stake. Here the books published by the clandestine presses in other lands sold more voluminously than they did anywhere else.[8] Flanders supplied that prosaic view of the Sacrament that has come to be called Zwinglian, the Flanders in which the denial of transubstantiation had been heard in volume for five centuries. Flanders had given the world the Lollards; the Beguins and the Beghards — those significant carriers of dissent — came up in Flanders. Flanders had been for centuries a stronghold of Waldensism. In Flanders the Chambers of Rhetoric flourished — those mighty clearing houses for the ideas of Reform. So one could continue. Flanders has rightly been called the fertile mother of wave upon wave of dissent, against the medieval order. To begin at 1566 is bad for any part of Europe; to begin at 1566 in Flanders is extremely bad. He who wishes to understand the Reformation in these parts must not fall into the error of this school.

From Flanders so conditioned there flowed, as we have already pointed out, a steady stream of *emigres* in early Reformation times, men and women who had to flee for their evangelical convictions. From here came Michael d'Arande, a native of Doornick, who fled in 1525, to sow the seeds of the Reform in France; Jean Chastelain, who fell before the inquisition, at Metz whither he had fled, in 1525, was likewise from Doornick; Etienne de la Forge, in whose home the embryonic church at Paris assembled, the home that meant much in the conversion of Calvin, was from Flanders; as was that remarkable woman — she worsted Calvin in an argument and wrote a pamphlet in his behalf when he was banished — Marie d'Ennetieres; Andreas Zebedeus, to whom Calvin owed a great deal, was a native of Flanders; as was Maldonade, later a deacon in Calvin church; Jacob of Burgundy (Falais), as well as his wife, Yolande de Brederode, and his brother Francois and their two sisters, Antoinette and Helena, all important people in the circle about Calvin, were from Flanders; then there is Valerand Poullain, a native of Rijssel, who fled to Strassburg, where he then met Calvin.[9] So one could go on. Verily the Reformation was nothing new to these parts when the big events of 1566 be-

5. This criticism is by Sepp (See *Theologisch Tijdschrift* for 1890, p. 372).

6. In the 13th century Pope Gregory IX complained that "Satan has sown his wicked seed upon the field of the Lord *per totam Flandriam.*" A century earlier an English churchman, bewailing the presence of heresy, added *"praecipue tamen in Flandria."*

7. For details see Fredericq *Corpus Documentorum Inquisitionis Neerlandicae,* Vols. I-III, under date of 1420

8. In a letter written by Henri Bullinger, Zwingli's successor, in 1566 we read: "I often think of the late bookseller Froschauer who twenty years ago said to me repeatedly that he sold more of his books in the Netherlands than anywhere else."

9. How F. L. Rutgers can use these names in his book *Kalvijns Invloed op de Nederlanden* as evidence for his thesis is hard to understand; for these persons had defected from Catholicism before they ever heard of Calvin and not one of them returned to the Low Countries after they had been with Calvin. These examples would serve better in a book on the influence of the Low Countries on Calvin. The one person to whom Rutgers could point is Pierre Brully, who came to the Low Countries in 1544. But he was liquidated almost immediately, so that he also did not exert much influence.

gan to take place. The only thing that was new was the formula of Reform-espoused-by-ruler.

It was in this area of Europe that de Brès was born and in which he spent most of his life; it was here that the Confession was born — in its 1561 version.

The school of thought that begins at 1566 is likely to make itself guilty of Calvinizing history. Since it is Calvinism that became dominant in 1566, the Calvinism that had invested heavily in the formula of Reform-espoused-by-ruler, it is almost inevitable that the influence of Calvin be read much farther back than the facts permit. Calvin's influence in the Low Countries does not go back much, if at all, beyond the year 1550. In a list of forbidden books published for use in these parts in 1545 we find 84 titles and 35 authors; no work by Calvin is in the former and the name of Calvin is not in the latter. The first Edict to carry his name is dated 1550. Of the 475 persons tried for heresy at Antwerp between the years of 1522 and 1567 (the span, roughly, of the life of de Brès) only 7 are designated Calvinists and the first of these occurs in 1558. Calvin's Institutes were published in Dutch translation for the first time in 1560 — proof in itself that he had not as yet insinuated himself into the hearts of the reading public there until that time. Christian Sepp is no doubt on the right track when he avers that not before 1561 can Calvinism be considered a serious contender for the loyalties of dissenters in Flanders.

The tendency to read Calvin back into the beginnings of the dissent in Flanders causes men to lose sight of the fact that the dissent in Flanders was to a large extent *sui generis*, had a mind of its own. It was not a transplant from other lands. Flanders had been conditioned by its own variety of dissent; and this explains why Lutheranism was unable to strike root and capture the imagination of Reform-minded folk here (for one thing Luther's doctrine of the Sacrament was not nearly radical enough to suit), so that half a century after Luther had posted his theses there were as yet but two or three Lutheran churches in these parts. Given as tolerable a political climate as other areas of western Europe enjoyed, a Flemish type of Protestantism would in all probability have resulted there; but the extreme rigor of the Emperor precluded that.

One of the distinguishing features of this native type of dissent was a deepseated aversion to the use of force in matters of religion. This aversion to the intrusion of the sword into an area where it does not belong grew from a characteristic view of the nature and the assignment of the civil power. This characteristic view was put in words by one of the native sons, Jean Taffin, de Brès bosom friend, who when asked to state the assignment of the magistrate replied: "The magistrate exists not for the purpose of establishing religion but to provide it with protection; he should see to it that every man is able to serve God as his conscience requires." With the Genevans, however, the magistrate is not only given the assignment of establishing religion but this is said to be his primary duty. From this view the idea of suppressing heresy by the sword flows with an inescapable logic; it was Calvin's conception of the office of the magistracy that led to the elimination of Servetus by the civil power. Conflict between these two schools of thought is the conflict in the midst of which Article 36 has made its stormy way. De Brès had his view of the duty of the magistrate and the Genevans had theirs.

Central to these two views is one's conception of the *mode d'integration* of "the people of God" with "the people." In the view of the native sons of Flanders God's people must gear themselves to a situation of compositism; they must be prepared at some levels of life to stand shoulder to shoulder with men of radically different conviction; they must expect a society in which they who glory in the Cross hold one end of the saw at the other end of which stands a man who stumbles at that same Cross. In this view Christianity is not a culture-producing thing but rather a culture-influencing one. Needless to say this is the school that fosters separation of Church and State. We shall, for the sake of convenience, call this view of things *Compositism* henceforth in these articles in the *Journal.*

In perpetual tension with Compositism stands another ism. We shall, again for the sake of convenience, call it *Sacralism.* It stands for the view that society must have a common religion if it is to exist and function acceptably; it holds that this objective can and may and must be attained by the sword of the magisterial power, which must suppress if not annihilate all dissenters from the established religion. In the former view the duty of the magistrate lies in the horizontal relationships of man to man, in the things touched upon in the second table of the Law; in the latter view the magistrate becomes the "custodian of both tables." This, in a few strokes, is the nature of the controversy in the midst of which Article 36 stood and stands. It is the controversy of Compositism vs. Sacralism.

Whoever engrosses himself in the history of the Reformation in Flanders will soon discover that there flow two currents, currents that at once involve Article 36. Even the confirmed Calvinist Dr. H. H. Kuyper has observed the two currents; he has written: "No matter how great the influence of Calvin may have been in the life of our people, they have retained their innate aversion to the killing of heretics." We have nothing to say to this except that no people ever had "*een ingeschapen afkeer van alle kettervervolging,*" an innate aversion

to the killing of heretics. Such a tendency is the result of historic conditioning. Apart from this bit of criticism that historian's observation is splendidly correct. We quote him rather than some person hostile to the Calvinistic system; and to his words could be added these of still another scholar of Calvinistic stamp, Van Schelven, who, speaking of the year 1578, says: "Then it became apparent that in our country men had, in spite of Geneva's disapproval of it, stuck with their ideal of equal rights at law for diverse religious convictions . . . . here then is our proof that, generally speaking, in this country men did not go along with Geneva in this matter."

Although Compositism got a big backset in 1566 it continued to come to expression for a long time afterward. Huibert Duifhuis may be quoted by way of illustration. This man, born in 1531, insisted in his preaching around the year 1578, that the magistrate must punish crimes but must molest no one because of his religious convictions. He urged the local rulers "not to let anyone use them to attain their own ends in matters of religion." This, of course, was offensive in the eyes of the Sacralists, who by that time had things pretty much their way. They called him on the carpet. Henry Alting, a leading minister of the Sacralists, referred to Duifhuis as "the wolf in the sheep-shed, who is to be resisted in private first and who if he refuses to listen, should be put in the hands of the magistrate." In the course of the meeting of Classis they read Beza's defence of the killing of heretics to this "wolf." He listened only long enough to identify Beza's thought and then said: "If these are your sentiments, then my soul may not sit in your assembly any longer; I don't care to associate with that kind." With that he walked unceremoniously out of the meeting.

In our next consignment we shall indicate how Article 36 from the very beginning was caught between these two currents, the current of Compositism and that of Sacralism.

Hey Diddle-Diddle[1]

Those who have worked with critical editions of classical authors and even the textual apparatus of the Greek New Testament are sometimes appalled by the results of the imagination of some textual critics. Textual criticism is a field where speculation can easily run rampant. The following delightful critical edition of "Hey Diddle-Diddle" was prepared by scholars well experienced in this field. Both were at the University of California when this appeared in the January, 1950 issue of *Classical Journal* (Volume 45, pages 183-185). Initially one is amused by the work; upon reflection one wonders how some of the original authors would react to our modern reconstructions, criticisms and commentaries of their works. Dr. Sigworth is a member of the English Department at the University of Arizona, and Dr. Helmbold is Professor of Classical Languages at the University of California. It is with the latter's kind permission that the article is republished here.

—Bastiaan Van Elderen, Jr.

A Newly Revised Edition, with Notes, Commentary and Appendix

HEY DIDDLE-DIDDLE[2]
THE CAT[3] AND THE FIDDLE[4]
THE COW[5] JUMPED[6] OVER[7] THE MOON.[8]
THE LITTLE DOG[9] LAUGHED[10]
TO SEE SUCH SPORT[11]
AND THE DISH[12] RAN[13] AWAY[14] WITH THE SPOON.[15]

Notes

1. The present text follows Mrs. Goose's edition of 1793, which, although unsatisfactory in some respects, has gained the general acceptance of scholars.

2. A difficult passage, but of great etymological interest.

3. Feline. Felines of Siamese extraction were unknown in England at this time.

4. This no doubt refers to one of the earlier ancestors of the modern violin. Cf. Chaucer, *Canterbury Tales, Prologue*, 290-296.

5. Professor von Bierbeiber, in *Neue Zeitschrift für Nichts Besonderes*, March, 1892, points out that both the Jersey and Guernsey breeds of cattle had been known for some time. It is probable that the animal in question was of the latter variety, since they are somewhat more agile.

6. The comment of Professor von Apfelkopf is illuminating. (*Neue Rundschau für Alte Dummheiten.* Vol. ccxliv, p. 237, n. 5).

7. All the old editions agree on this reading, although modern scholarship would lean toward the belief that the action described was improbable, no textual authority exists for emending to *under*.

8. This passage definitely places the poem before the floruit of Galileo (1564).

9. Canine. See R. V. von Apfelkopf, *op. cit.*, p. 444, note 11.

10. This evidences a high development of the art of breeding canines.

11. Some editors have substituted the word "craft," but the present editor feels that this emendation is merely a spurious attempt to secure rhyme at the expense of the inherent poetical idea. Professor von Bierbeiber's suggestion (*loc. cit.*) that in the original Later Old West Midland South Saxon the forms may have had rhyme is worth consideration.

12. The dishes then in use differed somewhat from these common today.

13. Poetic license. A slow walk is more likely.

14. In no edition is the distance or destination specified. Mlle de la Maniere-Née, however, in her penetrating study (*Diddle-Diddle, sa Vie et ses Oeuvres*, p. 657) points out that the dish undoubtedly knew.

15. Probably a wooden spoon, since the dish would have ample access to silver spoons without being forced so definitely to commit itself as to run away with one of them.

Commentary

In this superb example of mediaeval lyricism we catch at one glimpse the full sweep of the social struggle which attended the progressive crumbling of the Feudal System: the unknown author presents us with a deeply-felt, highly subjective picture of the vain strivings of the oppressed common people. He opens with a satirically jocund phrase indicating a realization of the futility of struggle in the face of such overwhelming odds, and continues by presenting two symbols of the aristocracy: the cat and the fiddle, representing, respectively, the leisure and idleness of the ruling class, a sharp contrast to the soaring aspirations[1] of the peasants. "The cow jumped over the moon": the peasant strives for equality with the Lord of the Manor. What picture could be more exact, what symbol could portray so poignantly the hopelessness of achieving social justice? One would do well to note in passing the exquisite rhythm of this line, the hovering accent between *jumped over*,[2] placing the emphasis on *over* and heightening the intensity of the idea.

What is the reaction of the Manor to these subterranean seethings on the lowest level of society? The author tells us with bitter irony that the "little dog" laughed — the figure indicating that even the smallest hunting hound in the Lord's kennel knew himself to be superior to the brutish peasant who so far oversteps the bounds of his class as to contend with the nobility.

The exact meaning of the last line remains something of a mystery, and may have reference to some specific, local event which has now been lost in the annals of the grim history of the time. It has been suggested, however, that a more general meaning may be justifiably attached to it. Thus again a contrast between the two levels of society is suggested — the dish symbolizing the manor[3] and the spoon the peasant's hut. Again the Manor, as always, is victorious, it being within the power of the upper class to run away with peasants if it chose. To the complaint that this leaves the poem unfinished and without definite resolution, we may respond, from the standpoint of the author, that the whole business is unfinished, that from an artistic standpoint this leaves us with a haunting after-suggestion, permitting, as all poetry should, the imagination to wander ahead exploring the possibilities and probing into the emotional depths opened to us by the author.

1. This may refer to Wat Tyler's rebellion (1381).
2. "Jumped" was at that time pronounced as a dissyllable.
3. The peasants all ate from the same bowl, which probably explains why gingivitis was so common.

Appendix

My colleague, Professor Proraudax, has been kind enough to furnish me with a brief commentary on a medieval Latin version of the poem. This has been assumed, but can not be *proved*, to be the original of our English lyric, if it is indeed English. Certainly some of the peculiarities of the wording are best explained by reference to the (perhaps slightly) older Latin.[1]

Heu,†didulum atque iterum didulum†! Felemque lyramque!

Transiluitque orbem, luna, iuvenca tuum.

Parvulus ecce canis †videns† iocularia risit;

Trullam corripuit festa patella fuga.

i. *heu*: codd. varie *he, hu, hae,* etiam *haec,* sed *heu* rectissime scripsi: vox non dolentis, sed exclamantis: vide Housmannum ad Luc. v. 354. Nonne *hey* anglice corruptum *ex heu? didulum . . . didulum*: quid sibi velint haec verba ineptiora non satis constat, quod etiam vir eminentissimus Sigworthius noster in praeclaro suo commentariolo vulgari lingua scripto nondum explicatum docuit. Codex Florentinus unus *didulum didulum didulum* ter iterat: id sprevi quod recepit autem Hammacherschlemerius. *felemque lyramque!*: sic interpunxi, cum editores vel inscitia vel timore prorsus sine significatione verba reliquerint.

ii. *transiluit*: ut Liv. xxx.25.6; Ov. *Fast.* iv. 727, al.

orbem: *urbem* codd: correxit Hammacherschlemerius. Hic enim Hammacherschlemerium largius solito ineptiarum copia exuberantem miseratus deus semel ei emendationem subiecit quam a sagaci critico inventam mireris.

luna, invenca tuum: sig vulgo; sed fortasse interpungendum *luna, iuvenca, suum,* cum vix credideris iuvencam ita agilem esse ut super lunam transilire possit: locus conclamatus et nondum sanatus.

iii. *videns* manifeste corruptum: *spectans* Bentleius metri gratia, sui ut solet ingenii inflamatus amore; *cernens* ipse scripseram (quod post *canis* facile exidere potuit) nisi suspexissem aliquid magni momenti latere: alii alia. Ne in hoc campo iacula sua torqueant Bentleii simii!

risit: fortasse *finxit* scribendum, quod cum *iocularia* bene convenit; quisnam umquam canem ridentem conspicuit? At asinus iste Hammacherschlemerius stilum rapuit dictoque citius *misit* scripsit, nec sensum nec Latinam respiciens.

1. A number of other verses of this era are extant; we venture to reproduce two specimens of the less intolerable:

Parvula consedit sella Miss Muffita quondam
oxygalam pascens lacteolumque serum;
horrida sed subsidens virginem aranea iuxta
terruit atque fuga praecipitavit eam.
Ausa est cum Iaccho collem conscendere Iilla
ut laticis plenas inde referret hamas;
praecipiti casu Iacchus cere comminuit brum:
fratrem et tunc cecidit Iilla secuta suum.

At one time these versicles were thought to be the work of Henry Burton, the Mad Monk of Merton; but further research has revealed the fact that he was not mad, but merely misguided.

iv. *corripuit*: audacter dictum ut Lucr. iii. 472; sed me iudice nihil mutandum.[2]
festa . . . fuga: *fuga* ablativus recipiendus ut Verg. *Aen.* iv. 459, nec pro miraculo haberi debet. Sed quid re vera lateat prorsus nescio.

dabam Berkeleiae Id. Sept. mcmxlix

O. F. SIGWORTH
W. C. HELMBOLD

2. Benevolenter secundum illam comitatem suam mihi praebuit brevem adnotatiunculam collega doctissimus Triptolemus Phlattothrottius: "Vellem facta esset mentio aliqua de lucubrationibus a G. Scaldaseggiole (Boll. Acad. Real. Stud. Lun. 1892) prolatis, qui canem illum pusillum scilicet vilicum significare satis docte contendit. Nec silere possum E. T. Bryggeri adnotationes criticas ad carmen "The Raggle Taggle Gypsies" (Svanhvits Universitets Arsskrift 1902), ubi vir eruditissimus patellam istam idem esse ac lunam, quod nemo dubitat, lunam autem non solum Magnam Domum significare docet, quod per se lucet, verum etiam Magnae Domus Dominam (cf. loc. vulg. "a dainty dish" etc.) Haud potest infitiari in versibus ultimis horum carminum illud "ran away with" cum "she's off with" optime convenire, et satis acute "raggle taggle" cum voce "diddle diddle" componitur. Confitetur tamen vir acutissimus haudaquaquam se dispicere posse qua ratione vir Aegyptius a cochleare repraesentari debeat."

Exchange between Paul Schrotenboer and Henry Stob

(*Continued from page* 3)

provides the belvedere from which to survey and order the Biblical givens. My understanding of the Scriptures makes me think that another name must be given to the Mind which would qualify as the ideal. The ideal Mind is the one that warmly and eagerly responds to the command of the Lord. It is the Mind that follows. It casts down reasonings and brings every thought into subjection to Christ. It is characterized by obedience and by love. Its love is obedient and its obedience is loving. Obedience and love are welded together in inseparable union in this Mind's response to the greatest of all commandments: Thou shalt love the Lord thy God — with all thy mind.

Dr. Stob states that the Positive Mind is called to obedience only. Agreed. Would he also say that obedience calls us to Positivity only? This we doubt. We seriously question, therefore, whether we can give primacy to Positivity any more than to Militancy or to Safety.

All three so-called Minds must be formed and directed by Christ. When this happens, the believer has what Scripture calls "the mind of Christ." Only Christ can direct the mind of man to understand and follow the central thrust of the Scriptures. Only Christ can give to man's mind its proper set. Accordingly, only the believer who has the Mind of Christ can set the Biblical revelation in its proper focus.

Since Christ is Lord, He assumes the initiative. Man's mind is always in response. The Christian Mind makes a Christian response. And the basic, all-inclusive response Christ wills of man is obedient love.

My criticism is not against all the fine things that are attributed to the Positive Mind, but rather that they are attributed to *it*. By what right do we interpret obedience in terms of Positivity instead of interpreting Positivity (as well as Militancy and Safety) in terms of obedience? Since the Christian should always direct his mind according to the commandment of the Lord, if he accepts the Positive Mind as his ideal should he not also rewrite the great commandment to read: Thou shalt be positive with all thy heart, and with all thy mind, and with all thy soul and with all thy strength? The obvious fact that none of us wants to do this would indicate that the basic ingredient of the Mind which should characterize the Christian Reformed Church is not Positivity (nor Militancy or Safety, for that matter) but rather the new obedience that worketh by love.

In seeking to serve his Lord, the Christian seeks to put on this Mind and in terms of it strive to be positive (thereby pressing the love-claims of Christ upon the whole of life and all the inhabitants of the world), militant (thereby fighting the good fight of faith and laying hold on eternal life), and safe (thereby taking heed, when he thinks he stands, lest he fall). The Mind that is "fixed at the center of the Gospel" is not the Militant, the Safe or the Positive Mind but the Obedient Mind. Whatever of good can be found in the three attenuated minds must be taken up into the "mind of Christ."

To rally round this common task let the *Reformed Journal* call the Christian Reformed Church. To attain this goal let us spend all our efforts.

Fraternally,
PAUL G. SCHROTENBOER

REPLY

DEAR COLLEAGUE:

It was good of you to read and comment on my article, and I am happy to comment in my turn on the contents of your letter.

I had better begin by stating again the theses I have been propounding. They are these: (1) No individual and no church should make Safety or Militancy the leading and central principle of thought and action; security, whether sought by retreat or by attack, is not what we are called in the first instance to attain; the preservation of our Christian inheritance and the combating of evil should always be motivated and controlled by a principle higher than Safety or Militancy as such; the Safe Mind and the Militant Mind are formed when the biblical demands to preserve and destroy are taken out of context and contemplated as ends instead of means. (2) The Christian is bound to make Love the leading and central principle of his thought and action; he is bound to acquire the Positive Mind which, while honoring the biblical obligation to keep the faith and oppose all that threatens it, contemplates these obligations as "parts" of the more inclusive and all-determining obligation to love God above all and our neighbor as ourselves.

These were my theses, and I must confess that they appeared to me self-evident; I should have thought you heartily endorsed them. After reading

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your letter several times I am not sure even now that you really wish to challenge them. Yet you do register objections, and this appears to involve us in a quarrel of some sort. How real or deep-seated this quarrel is needs, of course, to be considered. I suspect it is not real and that it turns on verbal ambiguities. Do you apprehend, for example — or better: have I made clear — that by "Mind" I do not mean any concrete entity like a person, but rather an Idea that influences persons without ever becoming incarnate in them; an Idea, moreover, which is not partly right and partly wrong, but either wholly right or wholly wrong? Is it clear, moreover, that by the "Positive" Mind, which you appear to denigrate, I mean nothing less than the Christian Love which you rightly magnify? And is it clear that by the other two Minds, which you appear to coordinate with Positivity, I mean mentalities which do what you most certainly deplore: unseat Christian Love and define preservation and combat in abstraction from it? Lack of clarity on these points accounts, I fear, for much of the "quarrel" you have with me. Perhaps I can both clarify my position and lay bare the sources of misunderstanding by considering selected statements in your letter and analyzing the terms you use. I begin at a point of consensus.

(1) You say in paragraph three: "Surely no one would object to Biblical Safety, Biblical Militancy, or Biblical Positivity." With this I should agree *provided* the term "Biblical Safety" is not taken as a synonym for the term "Biblically Delineated Mind of Safety," for there is no such thing. The term "Mind of Safety" *in my usage* is a term employed to designate a Mind which supposes that the whole duty of man is to "be safe." Such a Mind is obviously not biblical, nor can it be, for it ignores in principle the governing idea of Christian Love. If, on the other hand, the term "Biblical Safety" and the term "Biblical Militancy" means in your sentence (as I suppose it does) "the biblically imposed obligation to safeguard and contend for what the Lord has given in order to make it serviceable to the ends of love," then you are surely right: no one can object to "Biblical Safety" and "Biblical Militancy." And this holds *a fortiori*, of course, for "Biblical Positivity."

(2) You add to the sentence just quoted: "By the same token we all

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would resist those mentalities which are demonically safe, demonically militant, or demonically positive" (Par. 3). With this I should not agree, and the disagreement centers in the term "demonically positive," a term which betrays a serious lack of understanding between us. Although I should prefer a term less harsh than "demonic," I have no basic objection to the terms "demonically safe mentality" and "demonically militant mentality," for I take these terms to be synonyms for "The Mind of Safety" and "The Mind of Militancy." I should certainly join you in resisting these mentalities or minds, for they represent the idea that Safety and Militancy are ultimate, whereas according to the Bible Love is this. But now what am I to make of the term "demonically positive"? The term "positive" is mine, and in my usage it means quite simply "Christian Love," nothing less. This clearly cannot be demonic; the term "demonically positive" is as internally contradictory as the term "round square." Of course, someone may misconstrue Christian Love and equate it with romantic sentimentality, just as someone may misconstrue geometry and think a circle can be squared, but it is plain that the same love cannot be both Christian and demonic any more than the same figure can be both round and square. This point is important for an understanding of my position. What I oppose are the mentalities which regard as absolute the injunctions "Play Safe!" or "Fight!". I call these mentalities the Minds of Safety and Militancy, and I repudiate them (as "demonic," if you will) because they define safe-keeping and fighting in abstraction from Love, which the Bible never does. What I advocate is a biblical conception of preservation and warfare, i.e., a conception which recognizes that we guard our spiritual treasures and oppose all evil *in order* to serve the purposes of Love disclosed in Christ and imparted by His Spirit. In my articles I equated this conception with a mentality and called it the "Positive Mind." This Mind is by definition incapable of demonic perversion.

(3) What must I say to paragraph four? You say there: "But many of the readers of the *Reformed Journal* will perhaps have considerable difficulty in categorizing themselves in any one of the three minds." I can only respond by expressing the hope that not merely "many," but all, will have not only "considerable," but insuperable, difficulty in categorizing themselves in this way. It is evident — and I have repeatedly declared the obvious — that no person or group of persons is to be identified with a "Mind." A "Mind" is a Spirit or Idea which influences and affects persons, but it is not itself a person, thing, or institution. In our communion each of us is influenced by all three minds, and none of us can point to any of his fellows and declare, "Lo, here is this or that Mind incarnate." All of us are complex beings who cannot be simply categorized.

(4) You add to the sentence just quoted: "They may also hesitate to set up any one of these [three Minds] as the ideal for which they should strive," and by way of elaboration you suggest (a) that Positivity is no better than Militancy or Safety, and (b) that none of these three Minds is as good as a fourth which you choose to call either the "Mind of Christ," or the Mind of "Obedience," or alternatively the Mind of "Loving Obedience" or the Mind of "Obedient Love." I should like to consider first what you suggest under (b) and to remark that if you wish to call the ideal Mind, for which all of us should strive, the "Mind of Christ," I have no objection; the Christian should most certainly seek to attain that Mind. But just what, materially, is the Mind of Christ? You define that Mind indeed, but you define it dynamically, not materially; you define it as a Mind "formed and directed by Christ," and you define it as a Mind acting "in response" to Christ's initiative. But *what kind* of Mind is it that Christ forms and directs in us, and *what* is the response He elicits from us? The answer is plain: Christ forms in us the Mind of Love, and the response He elicits from us is Love, as you yourself testify when you say: ". . . the basic, all inclusive response Christ wills of man is obedient love." But since Love is precisely what defines the Mind I have called Positive, what is the argument about? Is it about words merely? You suggest in the second place that the ideal mind is obedient, and not only that it is obedient, but that Obedience defines it. I agree, but I must point out that obedience defines it only formally. What needs to be determined, in order to understand the Christian Mind, is what obedience means materially. Obedience represents adjustment to a command, and the question is: What is the command? When that question is asked, the answer is at hand: the command is to Love. There is no higher, deeper, fuller, more inclusive, and more central command than this. Why then object to Positivity, since this term is employed to designate nothing else than Love?

It is hardly necessary now for me to discuss what you suggest under (a): that Positivity is no better than Militancy or Safety. I can only reaffirm my conviction that, as I use these terms, Positivity is very much better than Militancy or Safety; I dare say it is infinitely better. And the fact is that I cannot help thinking you agree with me. Cordially, HENRY STOB

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